

THE ARMOURY

A
MAGAZINE OF WEAPONS

FOR
CHRISTIAN

PUT ON
THE WHOLE
ARMOUR OF
GOD THAT
YE MAY BE

ABLE TO
STAND
AGAINST
THE WILES OF
THE DEVIL
EPH. VI. II.

WARFARE

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THE ARMOURY.

The Design and Tendency of Introducing Romish Symbols among Protestants, and of the Wearing of the Cross as an Ornament of the Person.

'That we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lay in wait to deceive; but speaking the truth in love, may grow up unto Him in all things, which is the head, even Christ.'—*Eph. iv. 14, 15.*

(Concluded from p. 172.)

Lastly.—Symbolism tends to destroy national independence.

This is in close connexion with the last-mentioned tendency, and since the Ritualistic party openly aim at a 'grand Catholic re-union' with Rome, it is easily proved, if not already self-evident. In speaking of the Romeward designs of the Ritualists, I mentioned their application to the Pope to be received into the 'Holy Catholic Church.'

Looking at the history of our own country, we see that there was no national independence until the time of the glorious Reformation. Rome tithed and tolled through the length and breadth of England, which was then little better than a vassal of the Pope.

Can we not remember when an English sovereign made his appearance before the papal legate, who was seated on a throne, flung himself on his knees before him, lifted up his joined hands and put them within those of the legate, swore fealty to the Pope, and paid tribute, which tribute the proud and haughty legate, elated by the 'supreme triumph of sacerdotal power,' trampled under his feet.

The Rome of 1876 is the same as the Rome of 1213 in desires and principles. To show the degrading thralldom in which Rome holds her followers, I quote once more from the Syllabus, which declares that no man 'is free to embrace and profess the religion he shall believe true, guided by the light of reason.' One cannot help smiling at this characteristic decree, because, according to it, if a man, guided by the light of reason, should believe the religion of Popery to be true, he is not free to embrace and profess it.

Dr. Manning says :—

‘ If ever there was a land in which work is to be done, and perhaps much to suffer, it is here. I shall not say too much if I say that we have to subjugate and subdue, to conquer and to rule an imperial race. We have to do with a will which reigns throughout the world. All its lines meet here, and therefore in England the Church of God must be gathered in its strength.’

Thus, when Rome is tottering on the Continent, she is throwing all her forces into England. Jesuits pour in upon us from Germany, driven thence by the far-seeing eye and firm will of a Bismarck. Would there were a few more Bismarcks in England.

Mr. Oakley says :—

‘ What we of course aim at, in God’s good time and way, is to be, as we once have been, the dominant Church of England.’

I have already given the statements of Romanists, who look forward hopefully to the attainment of their objects, with the great assistance of Ritualism. M. Capel stated in 1872 that forty-six priests in his diocese had been members of the Church of England.

Rome is trying to create a chaos in the land ; she does her best to produce discord, disunion, sedition, and dissension in our country. Nevertheless, I believe that if Rome ever should gain the ascendancy, the Ritualists would have to surrender *unconditionally* with the rest of the heretics.

There are persons now officiating as clergymen in the Church of England who have been ordained priests of the Church of Rome ; they have, of course, received dispensation to act as they do ‘ for the good of the Church.’ As the Jesuits say, ‘ Provided that the universal edifice goes on increasing, what matters it to us what workmen or what implements are employed ?’

Now, I do not believe that Old England will ever go back to Rome, but I believe that England is really Protestant at the backbone. The mass of the people, in their very loyalty to the Church, stand aloof from interfering, without good reason, with the innovators within the Church. But they have been roused, and the public voice triumphantly carried the ‘ Public Worship Regulation Act’ through Parliament. This bill, the Premier frankly declared, was to ‘ put down Ritualism in the National Church,’ whilst the Ritualists, according to the *Church Times*, aim at the ‘ extirpation of Protestant opinion and practices.’ It is well that the Legislature and the Ritualists understand one another.

I feel certain that many Englishmen and Englishwomen would not lend their countenance and support to Ritualism, were they sufficiently acquainted with its designs and tendencies. They drift with the tide of fashionable errors from sheer ignorance, and are charmed by the beautiful colours of a deadly serpent, which fascinates only to destroy. Nevertheless, it is their duty to *search the Scriptures*, like the Bereans, to see ‘ whether these things be so,’ and to get at the truth of the matter ; ‘ for we can do nothing against the truth, but for the truth.’ (2 Cor. xiii. 8.) ‘ Let no man deceive you with vain words ; for because of these things cometh the wrath of

God upon the children of disobedience.' 'Be ye therefore followers of God, as dear children.' (Eph. v. 1.)

There is another class of Churchmen who attend what are called 'High Church' places of worship, who use many of the ceremonies of the Ritualists without attaching to them any doctrine whatever, and are loyal in their hearts to the Church and Constitution of England. Let me say here that 'High Church' and Ritualism are two distinct things, though by many people they are often confounded. The 'High' and 'Low' Church parties have existed in the Church since the Reformation; and this is not to be wondered at when we consider the magnitude of the Establishment and the varied tasks of its clergy.

The doctrines of the genuine High Church party are, omitting individual eccentricities, at one with the Thirty-nine Articles, however their tastes as to the mode of conducting the services may differ.

The following remarks of the shrewd Thomas Carlyle may not untruthfully describe, in very general terms, the position of the High Church Party:—

'Religious antiquaries draw out from oblivion treasures liturgical, symbolical, doctrinal, and ministerial, which in their proper place are most valuable guides, but on which, partly from misdirected and curious zeal, partly from cowardly avoidance or despairing relinquishment of the post where the battle truly rages, such men lavish those affections and efforts which the living stones of the Church and the family of man should engross.'

Unfortunately for this Party, the Ritualists associate themselves with it, and High Church forms a convenient starting-point from which to develop all their Romish tendencies. It is, therefore, often difficult to distinguish where 'High Church' ends and Ritualism begins. The uneducated classes cannot distinguish between mere ceremonies and doctrinal ceremonies; and on this account the Church is in many places losing the affections of the people. Most of us know instances of deserted churches which were not long ago, with a simple and unpretending service, full to overflowing. More ritual is not the want of the times. Englishmen generally are too matter-of-fact for it. Our worship need not be slovenly, and our services should be as pure and holy as possible; but they should not be desecrated by unscriptural symbols. Let our services be congregational, and not a solo and chorus by clergy and choir. Ours is a book of Common Prayer. 'Praise ye the Lord.' Let the Scriptures be read in a clear and distinct manner, and let nothing be hurried over to allow time for any musical performances. Let prayers go direct from the heart, and not from the lips. Let the preaching be earnest and sincere. The strength of the Church lies in her pulpit, and a simple, earnest, and thoughtful presentation of the grand truths of the Gospel must overcome any combination of ceremonies.

It is a solemn thought that the pure light of the Gospel may be taken from us if we are careless and indifferent to it, as were some of the early churches. 'Tis Robert Burns who says:—

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"Mr. Lord is a well known author of works, striking to the very roots of papal errors; but though a strong Protestant, he is not a bigot, and does not let his zeal lead him into the error of one-sided judgment. His letter to Mr. Disraeli (Earl Beaconsfield) on 'The Vatican and St. James's, or England independent of Rome,' excited much interest, and any work by the same author will be gladly welcomed. The first number is an introductory history or outline of the causes which led to the creation of the Pontificate, and is written in a scholarly style that must commend it to all thinking readers. It also contains a magnificent photograph of the coins of the Twelve Cæsars as Pontifex Maximus."—*Cheltenham Telegraph and Journal*, 28th Oct. 1876.

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work; and the author is evidently about to throw into the subject much originality of treatment and the result of careful research. The work is to be illustrated, and this first number contains a photograph of the coins of the Twelve Cæsars, from coins in the British Museum."

Coventry Standard, 27th Oct. 1876.

"The preliminary chapter, illustrated by a beautiful photograph of the Twelve Cæsars, has just been issued. We trust Mr. Lord will receive such support as will encourage him to proceed with his undertaking, and carry it to a successful issue."—*Dumfries and Galloway Standard*, 25th Oct. 1876.

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designed to aid the student in his researches through the labyrinthine mazes of the past. . . . The work will be issued in monthly parts and yearly volumes, and, when complete, will contain a full exposure of the remarkable career of the Church of Rome."—*Edinburgh Courant*, 24th Oct. 1876.

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"This professes to be an important work; the most important of the present day, and of its kind, no doubt it will be, if the prospectus is carried out in its integrity. . . . Mr. Lord's credentials are very powerful, and he seems to possess the necessary ability to carry out such a work. Let our readers write for a prospectus of the work, from which they will be able to glean far more than we can tell them in such a brief notice."—*Malvern News*, 21st Oct. 1876.

"The immensity of the subject is enough to frighten any but the most erudite and persevering of authors. A minute's thought over the subject will convince the least contemplative mind of the vast field, hitherto but little explored and difficult of access, that the author pledges himself to lay bare and open to all. The cost of such a work will be to the subject proportionately great, and to give the first volume a fair introduction subscriptions are invited.

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the Inner Temple), a gentleman of considerable literary repute. . . . It appears to be carefully compiled and edited, whilst the beautifully executed photos, chromo-lithographs, and other pictorial illustrations, will much enhance the value of the work. As this contribution to historical literature seeks to supply a long felt and expressed want, there should be no question as to its success."—*Monmouthshire Chronicle*, 28th Oct. 1876.

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The *Record*, referring to various and voluminous writers in various languages, as set forth by Mr. Lord, proceeds: "No wonder, then, that 'Bower's History of the Popes,' in English, was welcomed in the reign of George II., in 1746, as appears by the long list of royal, noble, and other distinguished persons, beginning with the King, and including fifty-three archbishops and bishops, with other ecclesiastical dignitaries, besides Lord Chancel-

lors, and eminent judges, statesmen, and senators. It is on the lines of 'Bower's History' that Mr. Lord seems disposed to carry on his work, and he intends to facilitate its progress by incorporating large portions of that useful compilation. A list of the original subscribers to Bower's work is inserted in his preliminary chapter; and we sincerely hope that Mr. Lord may be enabled to produce as flattering a list of subscribers to his work. The present number, besides being printed on excellent paper, with admirable type, contains a beautiful series of the coins of the Twelve Cæsars, photographed specially for this work from gold and silver coins in the choice collection of the British Museum. We think we have said enough to indicate that Mr. Lord's work is deserving of support."—*The Record*, 27th Oct. 1876.

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the subject treated upon. The author hopes that his publication will tend greatly to justify those reformed Churches which did not reject Christianity by rejecting Rome, will also justify England in having thrown off the errors of Rome. and justify other nations and Churches in Europe in reconsidering their past and present position, and in the adoption of a somewhat similar course of proceeding."—*Shepton Mallet Journal*, 27th Oct. 1876.

" . . . Mr. Lord has already been a prolific writer on the position and bearings of the Vatican in relation to history, and from his high reputation in the walk of literature there can be no doubt that the present great undertaking will become a standard reference, and be a permanent work of interest. . . and will be splendidly illustrated by photographic and other illustrations."—*Stockton Herald*, 4th November, 1876.

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Taunton Courier, 25th Oct. 1876.

"Mr. James Lord, a barrister-at-law, and author of several historical and political publications, has undertaken the arduous task of producing a work which it is estimated will extend to ten or twelve volumes. . . It is a large subject, and the author proposes to deal with the questions involved, more in a historical than in a controversial spirit; to view them rather by the clear light of history, than through the disturbing and sometimes distorting medium of religious controversy."—*Torquay Directory*, 25th Oct. 1876.

The following, since received, have to be added :

Armagh Guardian, Armoury, Bath and Cheltenham Gazette, Bradford Advertiser, Chester Chronicle, Grantham Journal, Hampshire Independent, North British Advertiser, North and South Shields Gazette, Penrith Observer, Portsmouth Times, Ross Gazette, Salisbury and Winchester Journal, Somerset County Herald, Sunderland Times.

‘Compared with this, how poor Religion’s pride,
 In all the pomp of method, and of art,
 When men display to congregations wide,
 Devotion’s every grace, except the heart!
 The Power, incensed, the pageant will desert,
 The pompous strain, the sacerdotal stole;
 But haply, in some cottage far apart,
 May hear, well-pleased, the language of the soul;
 And in His Book of Life the inmates poor enrol.’

In conclusion, I ask my readers to consider the Church’s own ideas on the subject of proper Ritual as contained in the article ‘On Ceremonies’ at the beginning of the Prayer-book, and the homily ‘Against Peril of Idolatry and Superfluous Decking of Churches,’ the Rubrics, &c., and the following judicious remarks of Bishop Horsley:—

‘Extreme caution should be used in introducing anything into religious rites which may too forcibly strike the grosser senses, and by imperceptible degrees change public worship from an employment of the mind into an amusement of the imagination. Our Church when she separated from the Roman communion, wisely retrenched the pomp and gaiety of shows and processions, while she retained everything that was truly majestic, and might serve to elevate the mind of the worshipper. Public worship should be simple without meanness, dignified without pageantry.’

Surely in these days, when the Protestant Established Church is assailed by Jesuits, Romanising Ritualists, Secularists, Materialists, and Infidels, it behoves us to dispense with all those ceremonies which throw discredit on our Church, and loosen the affection of some of its truest sons.

Before closing I wish to make some observations on a custom which seems to be more or less common to all Christians, and which must be therefore rather delicate ground. But I desire to show why the *wearing of the cross as an ornament of the person* should not be encouraged among Protestants. Let us first see how the word was used in the New Testament.

From the accounts in Josephus’ *Antiquities of the Jews*, it was evident that crucifixion was a common mode of punishment in our Saviour’s time. Thus the general use of the cross, and the ideas universally attached to it must have made the language of our Lord perfectly intelligible to His hearers, when He used the cross as an emblem in the conditions which He required of His disciples.

‘He that taketh not up his cross and followeth after me, is not worthy of me.’ (Matt. x. 38.)

‘If any man will come after me, let him deny himself, and take up his cross and follow me.’ (Matt. xvi. 24.)

After the ascension of our Saviour, the word ‘cross,’ while retaining its meaning of self-denial, as used by our Lord, assumed a wider signification. Thus we read: ‘Lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness.’ (1 Cor. i. 17, 18.) ‘Then is the offence of the cross consoled.’ (Gal. v. 11.) ‘As many as desire to make a fair show in the

flesh, they constrain you to be circumcised ; only lest they should suffer persecution for the cross of Christ.' (Gal. vi. 12.) 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' (Gal. vi. 14. See also Eph. ii. 16. Phil. ii. 8 ; iii. 18 : Col. i. 20 ; ii. 14.)

In all these passages there is no reference to the literal cross, but to the central doctrine of the Gospel, the Atonement. There is no passage of Scripture which warrants in the slightest degree, the use of the cross, either as a symbol, or in a material form, yet, by perversion of its language, attempts have been made to justify the grossest abuses, and the sign of the cross has even been invested with a kind of sacramental character. The abuses have been gradually introduced. There is no historical evidence of a material cross having been used during the first three centuries. The Egyptian monks, misinterpreting our Lord's words, wore wooden crosses round their necks, and became the objects of general ridicule. The Emperor Constantine introduced it into the standard of his empire, but superstitions had already risen with regard to it. His mother, the Empress Helena, as the story goes, found a cross in Palestine, which she believed to be the one on which our Saviour was crucified, and part of it she conveyed to Constantinople. The Romish Church celebrates this 'Invention of the Cross' on May 3rd. The Emperor Heraclius thought he had gained possession of another piece in A.D. 628. Hence arose the Romish festival of the 'Exaltation of the Cross' on September 14th. There are now as many 'relics of the true cross,' as if got together, would fill several merchant-vessels.

In the Roman Catholic Churches on Good Friday the cross is adored ! The priest holds the cross before the people, and says, 'Behold the wood of the Cross,' the choir chant, 'Come, let us adore,' and all prostrate themselves. 'The ministers of the altar, and then the other clergy and laity, two by two, thrice kneeling, as is aforesaid, adore the cross.' (*Roman Missal*.) The congregation sing to the cross :—

'Oh, faithful cross ! Oh, noblest tree !
In all our woods there's none like thee :
No earthly groves, no shady bowers
Produce such leaves, such fruit, such flowers.
Sweet are the nails, and sweet the wood,
That bears a weight so sweet, so good.'

They pray to the cross, on the 14th of September :—

'O good cross, more splendid than all the stars, illustrious to the world, much beloved by men, more holy than all things ; who alone wert worthy to bear the treasures of the world. *Sweet wood, sweet nails*, bearing a sweet burden, *save this present multitude assembled to-day in Thy praise.*'—*Roman Breviary*.

In a book called *The Life of St. Mary of Egypt*, Dublin, 1833. p. 19, we read :—

'She, however, approached the *holy wood*, *she reverently worshipped it.*'

Surely this is idolatry. In Ritualistic churches the cross, and

even the crucifix, are very prominent objects. The cross is sometimes carried about in processions; and this was condemned in the Folkestone Ritual Case.

At a service last Good Friday (1876), in Liverpool, the Ritualistic preacher, turning to the large crucifix erected above the altar, said, 'Looking to the cross,' 'Looking at that pitiful face,' &c. There were seven intervals of silent prayer, each of about five minutes' duration, during that long service, and congregation and priest all knelt towards the crucifix. The Ritualists also make the sign of the cross on their bodies like the Roman Catholics. The use of the cross in the Church of England proper is limited to the sign in baptism; but no superstition is intended, nor is it in any way efficacious, nor is the sacrament incomplete without it.

The xxxth Canon of 1604 distinctly declares:—

'That the infant baptized is, by virtue of baptism, before it be signed with the sign of the cross, received into the congregation of Christ's flock, as a perfect member thereof, and not by any power ascribed to the sign of the cross.'

If it is worthy of note that this sign is omitted in the office of private baptism, I think I have quoted enough to show in what light our Church regards this sign. It will be seen that there is not the slightest encouragement given to wear the cross as an ornament.

I now proceed to give the reasons why I think the cross should not be worn as an ornament of the person:—

1. Its use is not in any way enjoined by our Lord or His apostles, and we have no account in the Scriptures of anybody wearing it as an ornament.

2. It was never worn by the primitive Church; and the first persons who wore wooden crosses suspended round their necks drew upon themselves general ridicule.

3. But there are more practical reasons than this. Its use in the Roman Catholic Church has been the cause of idolatry as I have shown.

Why, then, should Protestants wear it?

4. The Ritualists use it as a symbol, and this has given rise to law contests. They show a great partiality to its use generally. Persons who wear crosses as a simple ornament and not a symbol, without attaching to them any religious importance, are nevertheless promoting the purposes of the Ritualists. Thus, the *British Critic*, as far back as Jan. 1842, says:—

'Reserve teaches us to prefer the cross to the crucifix as an emblem, and as a general rule to disguise the cross with such conventional shapes and such decorations as render it a mere ornament to the careless and unfriendly observer, but a cross still to him that so regards it.'

We know how things have progressed with the Ritualists since then. Will Protestants still serve the purposes of the Ritualists in this respect?

5. Symbols such as the cross are not at all necessary for exciting religious feeling: on the contrary, they often suppress it, and they

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OF

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VOL. IV

'Put on the whole armour of God, that ye be able to stand against the wiles
of the devil.'—Eph. vi. 2.

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tend to formalism. This has already been remarked sufficiently in pointing out the tendencies of symbolism. As a matter of history, wherever the *symbol* of the cross has been most honoured, the *doctrines* of our crucified Saviour have been most despised and opposed. Rome, the city of crosses, is about the most corrupt city in the world.

6. The symbol of the cross tends to increase superstition and scepticism. All sorts of virtues have been ascribed to the cross. Among the Italian brigands it seems to have been customary to carve a cross on the stocks of their guns every time they had been used with deadly effect. This was supposed to cancel the sin of murder, and the more crosses there were on the gun the more highly it was prized.

Sceptics must form a still poorer opinion of Christianity when they see persons wearing this emblem of His precious death, and at the same time indulging in every kind of worldliness.

7. We should not make use of symbols which have been shown to have had bad tendencies. This has clearly been shown in the case of wearing the cross. I wish to point out an instructive lesson taught us from the Old Testament. It ought to impress the subject on our minds.

The only type of the way in which our Lord should suffer was the brazen serpent on a pole, by which Moses, at God's command, stayed the plague of fiery serpents. (Num. xxi.)

Though this was of sacred recollection, good King Hezekiah did not hesitate to break 'in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.' (A piece of brass.)—(2 Kings, xviii. 4.)

8. Crosses are not necessary either for advertising our calling, which we ought to show forth in our lives, or for increasing religious fervour. For the latter purpose, if anything similar were continually required, I think that a small pocket Testament read occasionally would be far more to the purpose than gazing at a piece of carving which often enough simply recalls to memory the donor of the pretty present, or is an article of adornment or pride.

9. Lastly, take this illustration:—

Supposing a man of extremely high character and greatly beloved were to be condemned to death and be hung like a felon on some unjust charge, what should we say if his family were to adopt as their crest the gallows, and to introduce gallows as ornaments on every possible occasion? If they were to wear gallows set with diamonds, gallows in solid gold, ivory, pearl, jet, and coral gallows; if they had gallows at the corners of their houses, gallows for weathercocks, gallows on their gate-posts, gallows on their books; and if they wrote with gallows, picked their teeth with gallows, and could not eat buns on the anniversary of his execution without stamping a gallows on them?

We should certainly think it a very strange mode of showing affection to their departed master or friend. And if we saw these persons who thus paraded the instrument of his sufferings continually refusing to obey or listen to any of his commands, and indulging in all sorts of excesses which they knew he had so strongly condemned, I

think we should not have a great opinion of the sincerity of such people.

And can we really honour our Saviour by making models, both ornamental and useful, of the instrument of His death, and generally wearing them for mere show, pride, or ornament?

I leave the question to the thoughtful consideration of my readers.

And now I have finished. I have endeavoured to show the nature, design, and tendency of the symbolism which has been re-introduced into the Protestant Church during the present century. It is the duty of each person to form an honest and thoughtful opinion on the subject, and to act on it.

Such an array of painful facts as are necessarily brought forward in an essay of this nature ought not to cause men to desert the Church whose doctrines are really sound and scriptural, although a portion of those within it may misrepresent them; but they ought to rally round those clergy who, whether 'High,' 'Low,' or 'Broad,' are truly faithful to its standards, cheering them by their intelligent sympathy, and carefully watching and instructing the rising youth who are so peculiarly liable to be deceived by all the false glitter.

Nor ought such facts to be used as an argument for disestablishment, any more than a medical man arguing that a distinguished statesman should be killed because he had the gout in his foot. Nevertheless, let us not be content with unmanly indifference. Hear all sides of the question, and, aiming solely at the truth, stand firmly by it, not halting between two opinions. We should be able to give a reason for the faith that is in us. Let us stand fast in the faith. Are we of the nineteenth century to return to the superstition and sacerdotalism of the fifteenth, and ought we to be indifferent, and see all the glorious work of the leaders of the Reformation mutilated or set at naught, and hear them called a 'set of miscreants,' their work 'an abomination,' and their memory 'detestable?'

Nevertheless, we must act on principle, not on mere emotion; contend not for victory, which is no man's, but for the faith once delivered to the Saints; and, lastly, it must not be said of us that repentance is the spasm of a ganglion, but we must show forth our faith in our lives. Let our arguments be marked with 'gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.' (Titus, ii. 7, 8.)

'If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.' (1 Tim. vi. 3-5.)

May we all say, in the words of Pope—

'Let not this weak unknowing hand
Presume Thy bolts to throw,
And deal damnation round the land
On each I judge my foe;

If I am right, Thy grace impart
Still in the right to stay;
If I am wrong, oh, teach my heart
To find the better way.'

Notices of Books.

Roman Catholicism, Old and New, from the standpoint of the Infallibility Doctrine. By JOHN SCHULTE, D.D., Ph.D., Rector of Port Burwell, Ont. Canada. Toronto, Belford Brothers; London, Trübner & Co.

This work will be found valuable from many points of view. The author was himself a Roman Catholic, but is now an able and accomplished Protestant minister. He discusses the subject of infallibility in a Christian spirit, and with an earnest desire that those who are members of the Roman Catholic Church may be brought to a knowledge of the truth as it is in Christ Jesus. The work is divided into three parts, each containing a series of lectures upon the theory of infallibility generally, and as it is now held by the Vatican, and its practical effects upon the future of the Church of Rome. The discussion is carried on with much ability; and while showing the unfounded nature of Rome's argument, he exhibits the Scriptural position of the Protestant Church: that is to say, while he destroys error, he is careful to build up the truth. The following extract relating to the 'rule of faith,' and the *à priori* argument of Roman Catholic theologians, will give the reader a fair example of Dr. Schulte's style and argumentation. He says:—

It appears to me that the rule of faith should suppose nothing prior on which it depends for its certainty; and if that something prior is human reason, what else can I call it but rationalism? And however strongly Roman Catholics may repudiate this imputation, however vehemently they may clamour that their Church is the bulwark of faith against rationalism, still, if we consider the basis of their rule of faith and the vast amount of philosophy that enters into the defence of their distinctive dogmas, we cannot conceal from ourselves the fact, that the whole Roman system is tainted with rationalism.

But they retort against us that we, too, must suppose a certain amount of reasoning, before we can admit the Bible as the infallible element of the Church. We answer that our position is entirely different from theirs. We base the authority of the Bible on no human arguments, as they establish the doctrine of infallibility; but we take it on its own merits. Without any argumentation, we find that the Bible is the great book, the only book of an *historical* and *providential* importance, admirable in its origin and relation to all mankind. It excites, therefore, our attention, and stimulates in us an almost irresistible interest. We find, without any logical process, that it is, and always has been the book of the Church, and that whatever truth and life there is in the Church has been drawn from its pages. We open it, read it attentively and with a prayerful disposition, and we find that all the praises we have heard of this wonderful book are fully justified. As we read on, the truth contained in it strikes our mind, touches our conscience, impresses deeply our whole being. I cannot enter here into details, but this much I unhesitatingly say, that the book has in itself the internal evidence of truth, and bears witness of its divine origin. There may be obscure passages, and surely there are, but who can all at once understand the wonderful works of God? The more we read it with a fitting disposition of mind and heart the more we understand of it; and that which we understand we cannot help but acknowledge to be divine truth; by virtue of this we are compelled to believe that those parts which we do not yet understand are also divine. We need no external proofs, however profound and learned, to establish the authority of this book. We simply say, Come and see; here is a book that has unmistakable evidence on its face of being the truth of God; and

if you read it guided by the Spirit of God, you will see as we see, and be fully satisfied. Thus our faith is not rationalism in disguise, but is based on a *fact*, a fact of which God Himself is the author—a divine fact; hence we confidently lay claim to a faith bright with evidence.

It is, therefore, obvious that the manner in which we establish our rule of faith is altogether different from that in which Roman Catholics establish theirs. With us, he who wishes to overthrow the Church of Christ must first overthrow the Bible; but with the Roman Catholic, the demolition of the arguments by which infallibility is established is sufficient to overturn and destroy the whole edifice of the Church.

Revivals and Revival Work: a Record of the Labours of Messrs. Moody and Sankey. By the Rev. JOHN MACPHERSON. London: Morgan and Scott, Paternoster Buildings.

Mr. Macpherson has rendered good service to true religion by putting on record his views of the labours of the American evangelists. He has executed his task with clearness and judgment, and points out wherein the work has advanced true religion in our own country. The volume is prefaced by a short sketch of previous revivals, both in England and Scotland. We can with confidence recommend the work. The following will give an idea of the author's style and of his criticism of some of the revivals recorded in the Old Testament:—

The deep shades of apostasy by which the career of the Old Testament Church is wrapt in so melancholy a gloom, is frequently lit up and relieved by the gracious return of the Holy Spirit and the revival of religion. Very remarkable was the awakening at Bochim, through the instrumentality of an angel, whose plain speaking went straight to the people's heart, and the vast assemblage burst into tears. Not less striking was the work of grace under Samuel, when the revival culminated in a great open-air meeting at Mizpeh, the whole multitude putting in a request for prayer, and receiving such answer and blessing as led to the memorial, 'Hitherto hath the Lord helped us.' At Elijah's great revival prayer-meeting on Mount Carmel, the bold prophet staked the work of reformation on an answer to prayer, and his gigantic labours reached a successful climax when the fire descended upon his sacrifice, and the people, convinced and repentant, fell upon their faces, crying, 'The Lord, He is the God! The Lord, He is the God!' Equally interesting was the awakening in the days of Hezekiah which, like other movements of a similar character, took place suddenly; for 'God had prepared the people.' The revival culminated in a great convention at Jerusalem, when the passover was held in the second month—a bold step, since it was 'out of season'—and a series of special meetings was held for two successive weeks amidst the joy of answered prayer and spiritual blessing. One of the most remarkable revivals of religion recorded in the Old Testament took place in the days of Nehemiah and Ezra, when those good men, taking advantage of the rising tide of inquiry and repentance, held all-day meetings, whose hours were occupied with Bible-reading, free conversation, prayer, confession of sin, and praise, there being, as the historian tells, 'very great gladness.' Wonderful, truly, was the awakening at Nineveh when the voice of the foreign street-preacher carried conviction and penitence into the hearts of all, from the king to the beggar!

True Consecration: or Close Abiding of the Heart in God. By the Rev. A. M. JAMES, author of the 'Service of Love,' &c. London: Hatchards.

The advanced Christian will rise from the perusal of this work with much satisfaction. The author shows that the only 'perfection' is to be found, not in man, but in Christ, and that all true devotion and holy living lie in our abiding in Christ. The work is fitted to stimulate and give much comfort to those who live and work for the extension of Christ's kingdom on the earth.

Happiness; or, Starting in Life. London: Hunt & Co.

This little work is meant for those between twelve and twenty-one years of age, just starting into life. It contains, in a pithy style, good advice on Christian principles—honesty, perseverance, punctuality, manliness, and prayer. Very suitable for a young lad just beginning the battle of life.

The Pathway of Safety; or, Counsel to the Awakened. By the Most Rev. ASHTON OXENDEN, D.D., Bishop of Montreal, and Metropolitan of Canada. London: Hatchards.

A new and cheap edition of this useful work has now been published. The fact that it is the 240,000th proves the high appreciation in which the work is held by the Christian public. We trust this effort to put the work into the hands of the masses of the people will meet with much encouragement. The volume itself is so well known that we need only refer to it. Its pages contain excellent Christian counsel to those who, through God's mercy, have been awakened out of their spiritual sleep, and who now feel that there is a great journey before them, and a happy land which they are most anxious one day to reach. Such subjects as the following are treated by the author: What it is to be Awakened? Helps by the Way; the Lord's Day and Public Ordinances; Prayer; the Bible; Religious Books; Self-examination; the Dangers from the World, from One's Self, and from the Evil One; the Difficulties before the Christian; Cautions and Duties; Encouragements; Progress; Discipline; Usefulness, and Happiness.

Our readers will find this work most useful to put into the hands of young Christians. This edition is sold at a shilling.

The Roman Pontiffs and their Times, with Notice of Contemporary Events connected with English History. By JAMES LORD, Esq. Bush & Co., 32 Charing Cross, London.

The first part of Mr. Lord's work is now before us. It is to be published in monthly and quarterly parts. The whole will be completed in ten or twelve volumes, and will form a magnificent work. It will contain pictorial illustrations, executed in a superior manner. The present part contains a beautiful page of photographs of coins of the twelve Cæsars, with the title Pontifex Maximus, and of Titus, with that of Pontifex only. The object of these photographs is to show from the unquestionable evidence of coins of the period, that the above title, as assumed by the Pope of Rome, is a usurpation and an historical falsehood. As Mr. Lord says, 'that Peter was Pontifex Maximus, is utterly untenable, and without foundation, and that the Pope is his successor, is no more tenable, nor has a better foundation.' We trust Mr. Lord will receive numerous subscribers for this work. The monthly parts are sold at 2s. 6d.; quarterly, 7s. 6d.; and yearly volume, 30s. There will be in each volume about 576 large pages in beautiful type, and about 36 pictorial illustrations.

Names of subscribers may be sent to Mr. Gibson, the Librarian of the Protestant Educational Institute, 12 Haymarket, London, S.W.

The Satan of Scripture. By a Clergyman. London: Smith, Elder, & Co., Waterloo Place.

The Personality of Satan is a subject that was well understood during the first and second Reformations. But it has been almost ignored in modern times. The recent case at Clifton has again brought the subject prominently before the Christian public. This, no doubt, has led the author to search the Scriptures very closely, in order to arrive at the 'Bible

teaching on the whole subject of Satan's personality and kingdom.' The author has executed his task with much ability, care, and discrimination. The subject in itself is always important to the individual Christian, but it becomes especially so in the present time, when the Church of Christ is assailed from all sides by infidelity and anti-Christian error.

All such systems can never be mastered, unless they are 'ked at from Divine Revelation, and their origin traced to their true source. The author has not failed to touch upon this branch of his subject. As a minister of the Church of England, and well known by his Protestant labours, the following description of the authors of Ritualism is worthy of the gravest attention,— 'Traitors.' Most palpably is this fearful characteristic of the latter days apparent in our inmost midst. Mark it. Nearly 20,000 men of intelligence and learning have, before God and man, solemnly declared that they believed themselves moved by the Holy Ghost to take upon them the ministry of God's word, and to be truly called according to the will of our Lord Jesus Christ, and the due order of this realm, to the office of serving in the Church of this land. Of these men duly ordained, upon faith of their pledges, no fewer than 2420 now stand before the world committed to an act of traitorism which nothing in these last days has of its kind paralleled. These 2420 clergy have publicly accepted and endorsed a work of an eminent dignitary in the Church—a work which explains away all that is distinctively Protestant in the Thirty-Nine Articles of Religion, and to the plain Bible meaning of which every minister of the Established Church is sworn; which asserts that there is no vital difference between the doctrines of Rome's anti-Scriptural Council of Trent and the doctrines of our Scriptural Church; which teaches the dogma that there is a purgatory, and a real *objective* presence of the Lord Jesus Christ in 'the Eucharist' (that is, in the bread and wine after consecration); which advocates the anointing of the sick; which suggests that, after all, transubstantiation is 'probably a question of words'; which speaks of the holy separation of the British Church from Antichrist at the Reformation as 'a miserable quarrel'; which exalts 'priestly absolution of sinners'; which approves of the work of the original 'Tractarians' to 'Catholicise England'; which dares to go the perilous length of teaching that 'if any should kiss the feet of a *crucifix*, it would be reverence to the Crucified'; and which concludes with the assertion that the author would 'gladly die' to unite the Church of England with the fallen Church of Rome and the corrupt Greek Church. And at the same time that these 'traitors' thus turn recreant to the vows in virtue of which they were admitted to minister in the Church of this realm, they are found adopting the sacerdotal garments, the ritual, the practices, and the dogmas of the apostate Church of Rome, having neither the manliness nor the honesty to resign their cures in the Reformed Church of England, and take their places in the ranks of the open enemies of the Bible. No traitorism in all Christendom at the present hour bears the slightest comparison with that which for the past forty years has been day and night strengthening itself in the soil of our National Church. The eyes of all nations are fixed on this phenomenon, and awaiting the climax.

What wonder, then, that when the *teachers* of the people thus act, in defiance of truth, good order, and good faith, the people themselves should become demoralised and pre-disposed to infidelity, with all its attendant evils and inconveniences?

* *Eirenicon*, by Dr. Pusey, adopted by resolution of the Ritualistic English Church Union in 1866. The E. C. U. now enrols 2420 clergy in its ranks.

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